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THE HEART OF IT

THE festival of Christmas is not a mockery. Wipe off all the gaiety, sham and real, the Roman saturnalia part of it, and at the centre lies one of the deepest, and hardest, of the experiences of mankind. It is an experience entirely relevant to all the present needs of men.

That is, if the festival can be dug out of the tradition which says that a truth of the imagination is necessarily a truth of actual historical detail; or if it can be rescued from the blasting scientific supposition that only the measurable can be real and true.

The Rescue

Nobody knows who created the stories of the birth of Christ, or for that matter who brought these stories to the culmination of the Resurrection. Nobody knows how they were created or how they were led to the conclusion recognized at Easter. This ignorance, for the needs of the heart and imagination, is not very important. All the great stories of mankind are buried in the same way. It is only essential that they should be rescued from the spurious knowledge that says, "This and this event happened at such and such a place at such and such a time"; when they have been rescued in this manner, they can be used for the strength and insight of men in need of them.

And men are in need. Brute heart-destroying fact is just as real at the end of the year 1957 as at any other time. It is doubtful whether any song of joy will arise above the NATO conference, or any release will come from these self-proclaimed devoted lovers of mankind, the men of the Kremlin. For reasons good or ill brute fact will come from each quarter; there is a need for something different from the fact to destroy it. Unrecognized faith can destroy the all too clearly known facts of threat and menace. At least that is the message of many of the stories that count in the heart and imagination of mankind. It is the message of Christmas.

The First Story

But first of all let the story be placed where it belongs. It can be introduced from the Old Testament. For there, too, is a story strangely similar in meaning. The greatest book of the Old Testament, the Book of Job, opens with a description of idyllic peace. A good man, with not a touch of menace or evil around him. Then suddenly, without apparent meaning, everything is destroyed. The peace is blasted, the goodness of the good man turns in upon himself and forces from him the most heartrending questions. The most sensible thing to do it seems, is to surrender to fact and "curse God, and die". It is a terrible temptation, such an obvious thing to do, but the nearly broken man stumbles on, he defies the darkness and the conflict, and out of it, with his goodness triumphant, he creates a new peace infinitely higher than the old.

And although God in the story is a spectator, as he necessarily must be for the story to be true, God infinitely cares. He is present in the higher peace as he was in the lower peace of unblemished innocence.

The Second

It is the story in another form of the Gospels. Yes, the unblemished idyllic peace is present in the cared-for baby in the stable. (But the unforgiving realists of the New Testament soon introduced Rachel weeping for her children.) The peace is swept forward to Jesus walking through the sunshine of Palestine, healing, teaching, loved and being loved. It all comes to an end in the apparently meaningless brute fact of Gethsemane and the Cross. So easy to kill, so simple to put the good man to death. Then follows the blazing symbolic theme of the Resurrection with a peace on a level hardly to be compared with the stable or the good man who came from it.

It is all so true, so relevant, so much a part of the hidden knowledge of the strength of mankind. God, too, in a sense, in the life of Jesus was a spectator, but only in the sense that God cared, was known to care, and his caring, in that way, was infinitely to be preferred to any fact that seemed to deny it.

Faith and Fact

So faith is precisely that—the secret protected by the heart and the imagination that destroys the appalling realistic fact. This fact in its opposition to the soul is always evil. It always has been. It only endures and conquers when it meets, not the soul, but a weakness similar to itself. The symbolic figure of Job overcame the equally symbolic figure of Satan because the crushed Job possessed forces not known by Satan. Equally, the symbolic figure of Christ overcame the symbolic darkness of death because it possessed eternal resources that death could not destroy. The salvation of this world—as always—depends upon the faith that can produce forces of inner strength that defy the hard outer covering of fact, of evil.

The message of Christmas is that there is a peace to be found higher than any immediately known in world affairs. It exists for those who endure, not for and by their own strength, but because an Infinite Presence is waiting and longing for them to be victorious in the struggle to which they have been called.

SITTING ROUND THE FIRE

"I REMEMBER THE GIANTS"—I.

By Dr. Alfred Hall

ONLY those who lived through the eighties and nineties of the last century can form any correct estimate of the overwhelming influence of "the giants" of those days. In every calling in life one particular man seemed supreme over all the rest—Gladstone in politics, Spurgeon in preaching, Ruskin in art criticism, Tennyson in poetry and Irving in acting. I remember seeing Irving in Shakespeare's "Coriolanus". He came on to the stage dressed like the rest in a Roman toga, but the climate changed at his appearance and all the cast seemed to be acting up to him. When I was nineteen, I took a friend to Guy's Hospital. It was a rare event for a youth from a small provincial town to visit the metropolis, but instead of visiting the sights, I waited for hours in Downing Street, until I saw Gladstone pass from the door of No. 10 and enter a cab. As young preachers we felt at times that the last word had been spoken when we clinched an argument by a quotation fom Martineau. Authority was in the air: a verse from the *Bible* settled most questions for Protestants.

★

Mr. Baker Short has done good work in bringing out the fact that James Martineau, despite his remoteness and "saintliness", was truly human. I became aware of this over fifty years ago in conversations with his daughters, but Unitarians would then have been surprised to learn that he was ever addressed as "Jim". It is certainly true of Martineau that he is numbered "among the giants of the Unitarian Movement in the nineteenth century who are buried in the tombs of psychological neglect". Only twice during the past twenty years have I come across any reference to him in volumes on philosophy and theology. How different from our expectations! I was convinced that he would take his place alongside of, or above, Bishop Butler, as the acknowledged exponent of Intuitionist philosophy. To me the strongest theistic argument for the Being of God is Martineau's contention based on the universal nature of morality. Some of the prevalent arguments of those who defend the theistic position are elaborations of ideas to be found in his writings. It may be that some scholar will produce a study of the thought of Martineau, which will revive the importance of his work as Vera Wheatley has awakened interest in the life and work of his sister, Harriet.

As we are in a lighter mood than usual at Christmas, it may be well to dwell on the human side of the giants. Martineau was fond of children and especially playful with his own. His daughter, Gertrude, wrote to me, "I recall the absurd faces he used to make to amuse us, and the sort of alarm with which we remembered being told of someone who pulled a face and could never get it right again, and we cried out, 'Oh, papa, come right or you'll stick'. He once said that his hair reminded him of heaven, for 'there is no parting there'."

★

Among his intimate friends was Ben Jowett, the Master of Balliol. They met one Sunday when Martineau was on his way to the Little Portland Street Chapel. Jowett said that he was going to the Meeting of the Positivists, as he wished to hear Frederic Harrison, who was at the time a leading figure in this chief group of humanists in the nineteenth century. Later, Martineau asked Jowett how he had fared, to which he received the reply, "Unfortunately, Harrison wasn't there and someone else took his place. There was an audience of two. So I saw a trinity but no God".

The Norwich Grammar School had some promising scholars in Martineau's years there. George Borrow was one of them, a little older than Martineau but in the same class. His roving instincts asserted themselves early and he induced some other boys to set out with him on an expedition as pirates. They were caught on the way to Yarmouth. Dr. Valpy, the distinguished head of the school, decided to inflict appropriate punishment on Borrow and apparently he didn't spare the birch. He called out Martineau to "hoist" Borrow so that he could administer the necessary strokes. Years later, Borrow accepted an invitation to tea with Miss Frances Power Cobbe, who met him at the door and said, "I am so glad you have come, Mr. Borrow. An old schoolfellow of yours has called". "Oh!" exclaimed Borrow, "Who is it?" "Mr. Martineau", was the reply. Borrow picked up his hat and left without a word.

(To Be Concluded)

KEEPING CHRISTMAS

(Two young Unitarian laymen write about Christmas.)

I. NOT AN ESCAPE

By David Milne

CHRISTMAS here again! That means I am expected to buy presents and send cards to my few friends. How I sympathized with Scrooge. How futile it all seemed—until I began to reflect. The message of Dickens had not been one of anger and futility. My mind then wandered back to others who had faced the challenge of Christmas . . . Pepys . . . Wesley . . . Arnold Bennett . . . Conan Doyle . . . Paul Schneider. . . .

Samuel Pepys (1660)

"December 25. In the morning to church, where at the door of our pew I was fain to stay, because that the sexton had not opened the door."

In the past my first feeling towards the Christmas ceremony had been of being shut out. Not until I came across an approach such as Dr. Scott's (*Fact and Imagination: The Inquirer, November 2*), did I feel that the door had been opened, and I could freely enter.

John Wesley (1786)

"Sunday, 24. I was desired to preach at the Old Jewry; but the church was cold, and so was the congregation. We had a congregation of another kind the next day, Christmas Day, at four in the morning, as well as at five in the evening, at the New Chapel."

My second feeling is one of self-examination. I believe that the only test of Christianity is whether it makes one truly love one's neighbour. Regretfully I have to admit that I am one of that cold congregation. Christmas is an especially severe testing-time—a time when one's self is exposed for what it is: that which stands in the way of becoming a Christian.

Arnold Bennett (1928)

"London, Christmas Day.—Two thoroughly bad nights, full of the church clock. Still, I wrote over 4,000 words of my novel in three days, with lots of preoccupations."

The first part of this reminds one forcibly of Osborne's "Jimmy Porter" in "Look Back in Anger", in his vain attempt to shut out the sound of the church bells. Anger is my third feeling. Anger that Christmas should have become so secularized that of the mass of Christmas cards on sale, only an insignificant proportion is devoted to "religious cards". But, in the same way that the Jimmy Porters of this world must learn that the only effective way of shutting out the church bells and all that they stand for is to absorb them, so too must I be faced with the reality that to the mass of people religion *is* something quite apart from their lives. But is it really the case that the claim "I came that they may have life, and may have it abundantly", has little relevance?

Sir Arthur Conan Doyle
He is speaking of the amazing Christmas of 1914—when a truce brought the opposing armies out of their trenches to exchange food and souvenirs, and to speculate on the "rumness" of talking together today and killing each other tomorrow! The comment is: "Christmas brought about something like fraternization between British and Germans, who found a sudden and extraordinary link in that ancient tree-worship, long anterior to Christianity, which Saxon tribes had practised in the depths of Germanic forests, and still commemorated by their candle-lit firs."

My fourth feeling is a realization that the message, "Glory to God on High, on earth peace, and good-will towards men", and the ceremony that we call Christmas, is built upon foundations as old as Mankind—and that those foundations remain, and will remain whatever happens to the house that has been built upon them.

Paul Schneider
The pastor of Buchenwald to his wife, 1937: "Buchenwald, December 5. You will understand that, despite the fellowship of many prisoners, I can still feel lonely at times. But the good God is with me, and can make that which is 'far off' near. He can make this strange land my homeland. . . . Now, as Christmas approaches, the little children will be getting excited. . . . I know the troubles I have brought upon you, with no father at home, and all that that entails. If dark clouds seem to overshadow the glorious festival that lies before you, 'Look up!' The eternal light which lit up the poor manger at Bethlehem would find a way into our darkened hearts. It will purify our hearts, and overcome the darkness. Separated though we are, we shall keep the feast with trust and faith. For God can give us joy even in these times. Little kindnesses and helps come to me even here, and lighten my life."

The Jews sought One who would be their salvation. But the child in whose birth we rejoice grew to be the man who has led millions into the way of that peace that passeth all understanding. A peace which is not an escape from the world, but which can be found even in the midst of our sufferings.

"Peace I leave with you: my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful."

II. ACCEPTING AND REJECTING

By Grenville Needham

CHRISTMAS to me is a time of rest, of simplicity, and of beauty. That it should be the occasion for us to relax in a way not possible at any other time of the year is good. Yet, whilst we are popularly remembering the discovery of the Christ child sleeping in the manger, how often do we echo the simplicity of this birth, and of the whole of the life of the child?

Several weeks before Christmas we will embark on the fabulous spending spree which, when it has exhausted itself on cards and presents, will long continue on Christmas "entertainments".

I do not disapprove entirely of Christmas presents and parties. They are valuable in so far as they genuinely serve to bind a family closer together, and to strengthen those mysterious and unsurpassable joys of human friendship. Yet the South African treason trial fund has only been able to raise in several months one-thousandth of what we will spend in four weeks simply on our 225 million greetings cards.

*

And over our heads in the midst of all this will too often go the plight of the many thousands of our Brotherhood of Man who have too often no friends, little food or belongings, and perhaps no family ties save those of a mother and her child. I do not know what the refugee feels about his place in the family of humanity. If I did, it might be better for both him and me. I might be more aware of the utter waste of so much of my money on my cards, and my gramophone records (that £2 would give a refugee child a hot meal a day for the whole of next year), and on my social engagements which I think are an indispensable part of my "Happy Christmas". Yes, we may give a little to help these people at Christmas. But too often with our generosity I believe is mixed the unrealized need to quieten our already slumbering consciences.

In general we do not care for the thousands of refugees, and for the many millions who are undernourished in the world. I have collected for the United Nations Refugee Fund, and all too often have been given a shilling or even sixpence, but a minute fraction of the middle-class family's yearly expenditure. A political party offers to double our standard of living in twenty-five years, and we accept this as a worthy aim. We may then manage two shillings for the refugees. Can we claim to be members of a concerned or caring country when the mark of our richness will be the extra millions we will be able to spend at Christmas?

*

But the third element of Christmas which I mentioned is that of beauty. This beauty is constantly re-created for me through the music which has been inspired by the stories of the birth of the Christ child at Bethlehem, and by the impulse to worship this "king of kings", and his Virgin Mother, the "maiden that is makeless".

Yet what are we to think of this music and its words? You will probably be unhappy singing of "God of Gods, Light of Lights", but you will still sing of the "choirs of angels", and of the shepherds and the wise men. Are you being really honest with yourself when you do this? You take the belief which is at the heart of the Christmas festival, the belief that into the world has come Very God, to save and redeem, and then you reject this, but consider yourself justified in retaining all the trimmings which have gathered round this belief, and which are probably as much a result of fable and superstition as the belief in the deity of the Christ child.

Perhaps we are justified in doing this if we will acknowledge that most of us are just as much in need of the mystery and beauty of such myths as these to satisfy some parts of our nature as are our orthodox friends. In the creation of things worthy to offer as part of our worship, there may be nothing dishonest in using the finest of our carols and music, whatever their source. I think we are not justified in tampering with bits of these works which we may dislike. The writer believed in Jesus as God Incarnate as he believed in the story of the stable and the Virgin Mother, and if we can accept one myth, we can accept all.

It is, in fact, in this question of what to reject as myth that for me the essential mystery of Christmas lies. For those Christmas stories which we Unitarians "accept" must be set beside the greater wonder of the person of this new-born babe. And I wonder at times if our Christology is at present adequate to give us an understanding of this child and man, who later moved an unknown writer to sing of his "king of kings", and who has moved and been loved by so many men since that first Christmas so many years ago.

COMMENT

The Old Christmas

A LADY has written an article for the *Manchester Guardian* in which she laments the passing of the old-time Christmas, when Christmas was a time that spontaneously generated benevolence, generosity, laughter and family union. Nowadays, the tendency is for the large family circle to disappear, presents are not spontaneous, but are bargained for and opened as they arrive, and money and tokens are preferred. Today, television and the record-players have usurped the place of self-entertainment; the B.B.C., not the head or representative of the family, is the master of the revels, but no one is the happier for it.

There is a great deal to be said in support. Maybe the fact that the Christmas message in its doctrinal sense is not nearly so widely held is one reason for the decline of the old Christmas spirit, but I am convinced that commercialization has still more to do with it. Christmas is spread over so many weeks that it cannot readily be concentrated effectively at the traditional time. A few nights ago I was surprised to find the two main streets of this town blossoming in coloured electrical devices as though it were an embryonic Blackpool; how much more effective it would have been if it had all appeared in Christmas week; it would have emphasized effectively the arrival of a festival.

What is Modesty?

A week or two ago a 12-point "Code of Feminine Modesty" was read in all the Catholic churches in Spain. Such rules are nothing new in Spain, for the clergy there are more puritanic than were the Puritans themselves. Such regulations were very common in the communities of Puritans in the North American colonies, although the worst code of the kind, the Blue Laws of Connecticut, are now thought never to have become actual statute law. The Spanish ecclesiastical laws, of course, are mainly sumptuary laws—that is, laws relating to clothes—and try to set up a standard of dress that shall cover as much of the body as possible. The church, no doubt, can regulate clothes of people attending services, but it will be difficult to secure general observance.

It is somewhat doubtful, too, how far clothes can be taken as an index of modesty. Anthropologists tell us that with primitive peoples there is often no connection. An obvious attempt to hide can be far more immodest than nakedness itself. As an example of the absurd lengths to which the Roman Church can go in its efforts to preserve modesty, it would be hard to find anything more monstrous than the dress of some orders of nuns. Some years ago I was staying at a house overlooking the tennis courts of a convent school. As it was holiday time I was surprised when I looked out of my bedroom window to see four nuns, teachers, no doubt, playing tennis together. The day was very hot, but there were these four young women in voluminous black skirts and still more voluminous hoods and bibs—or whatever they are called—jumping for joy and waving their rackets whenever they scored a point, just like any schoolgirl. As I didn't want to embarrass them, I soon went away, regretting that such youthful spirits would soon be quenched by an unnatural system of piety.

A Policy of Enlightenment

The B.B.C. has earned the gratitude of the community by its efforts to enlighten them on the way that the Electrical Trades Union conducts its affairs, or, it may be, has its affairs conducted for it. The burden of its indictment was that through the apathy of the great majority of the members of the union, Communists had been able to influence wrongly the conduct of elections, and because the revelation to the public of internal affairs of the union rendered a member liable to expulsion, they had in the past been able to get away with it. Whether or not in this particular instance all the complaints are justified we are not in a position to decide, but last week's "Panorama" showed what a powerful weapon to counteract anti-social practices television can become. We know, of course, that dictators can use such measures to distort truth, but the B.B.C. has shown that in an independent television service there is a method at hand to work in the opposite direction. A great trade union is a powerful body, but even it cannot resist for ever the force of enlightened public opinion. It will be interesting to see what the result of this exposure will be.

At The Barbers

Half a century ago, or pretty near it, I used to pay 6d. for my hair-cut; yesterday I had to pay 2s. 6d., plus a tip, in a place of no higher standard. The Hairdressers' Registration Council is now trying to get legislation to secure that all hairdressers shall be registered after a proper training. It sounds very well, no doubt, but as a potential customer I am most moved by a feeling that such legislation would only increase the cost of a hair-cut. When I go to a barber's shop and sit in the chair, I merely say, "Short back and sides, please", and trouble myself no further. To me, hair-cutting is a nuisance and nothing more or less. There are others, no doubt, to whom a hair-cut means far more. A barber told me the other day that there were a number of young men in the town who regularly spent on the average 10s. per week with the hairdresser. After all, however, is it very necessary that men should be protected from incompetent barbers? If a mistake is made, the hair soon grows again, and the required cut can be had.

Art and Architecture

I was glad to see the way in which Mr. Charles Wheeler, the president of the Royal Academy, defended the views on art held by unsophisticated lovers of painting. In his view, the maxim, "I know what I like", is not so philistine as some people believe. He believed that a great deal of art in the world today is "nonsense", and some of the absurdities of modern art are accepted as sense because people are afraid of being thought "beyond the pale", and are not brave enough to ignore the sneers of would-be authorities.

Apparently there is a similar cleavage within the architectural profession. The older architects are upholders of tradition, and their productions, so it is said, show no sense of progress. As they have an assured position, they tend to be against competitions as a method of choosing the best design for a new building. On the other hand, the younger men tend to support them as it gives young men with new ideas a chance. There is one modern view on architecture that I can't admire—the view that it must be entirely free from admixture with other arts, sculpture, for instance. That admixture can be overdone, but most of the really lovely buildings in the world depend largely on some form of sculpture for their effect. But perhaps that just shows what an old fogey I am.

Commentator.

O LIGHT INVISIBLE!

By Charles Easton

(Based on T. S. Eliot's poem, "The Rock")

WHEN Christmas lights are lit, each little strip of earth appears a different place. Our dusty thoroughfare becomes the highway of romance, and every common shop Aladdin's cave. Each year finds hearts enough to make this journey to the Real. To the childlike-heart a paper-chain becomes a bond of fellowship, and a shilling gift the wealth of love. Everyone who smiles to pass each window's lighted Christmas tree has a share in Christmas, and no one willing to admire another's gifts need lack young company on Christmas morning. The Light lighteth every man and every woman.

Men have made pictures of the Christmas experience, shepherds and wise men, a manger and a star; a child and his mother in the midst. We need these Christmas pictures to set the season's love among us, as we need the coloured lights to set its fire in our hearts. But there comes a time in maturity when the lesser light gives way before the Greater. The pictures fade. The angels withdraw into the clouds of glory, and we are content to bow ourselves before the Light Invisible.

"O Light Invisible, we worship Thee!"

Bold print writes many names for God and one man does not understand another's language. Yet let one say that God is Light and all men know the Light and bow together in unspoken praise. By the light of common day our skins are brown or white or black. Yet let the light be bright and the many races round a Christmas tree are transfigured in the glory of the Light Divine.

"O Light Invisible, we glorify Thee!"

When at Christmas we have made time to dwell upon the Light Invisible we turn with full hearts to light our lesser lights to God's glory. We put candles on our Christmas tree to light the way for life's travellers. We set festive fare upon the table, and give food for men's souls. We play at childish games with a childlike heart. We are alone and not lonely; for they are lonely who are in the dark, but we are in the Light.

An end must come to the best of days and many are glad when rest comes to end festivity. We are so made that we need the rhythms of life, day and night, summer and winter, activity and rest. Understanding grows as we learn to pass willingly from the one to the other. We must often tread the path from concrete to abstract, from actual to ideal, from the lights we can see to the Light we cannot see. Equally, we grow closer to the meaning of life when in the light of Eternity we try to judge the value of the things that pass. They are very little lights that we have managed to set upon the hills of life, but they are reflections of the Light Divine.

"O Light Invisible, we give Thee thanks for Thy great glory!"

THE GENERAL ASSEMBLY PRESIDENT'S MESSAGE

(The President of the General Assembly sends a Christmas message to "Inquirer" readers.)

HAVE you ever played "Father Christmas"? I did, a year or so ago at a party for children who lacked two of the five main senses. Never have I mixed with a happier crew! Sympathy was out of the question; all that was needed was to share in the fun and give what one could not help giving—one's own contribution to the general mirth.

If we grown-ups have any grouse against life—and we seem to have a good many at times—we can surely afford to forget them at least at this season. We shall agree, I hope, that it is a good thing to include the elements of fun and laughter in our ideas of the kingdom of heaven. Had this been done more freely in the past perhaps we should have heard less of that aversion to the things of the spirit such as was expressed by the woman who complained that they were now trying to bring in religion again to spoil Christmas!

We know, of course, that this can be rather a sad time for some, the very joyfulness of the occasion seems to deepen their sense of loneliness or to evoke painful memories. And to any such among us I would like to send a special word of understanding. Yet it is to be hoped that they, too, may feel at one with us all in the "Fellowship of the Spirit" and share the general gladness we have as members together in the same household of the faith.

And may I say that I am grateful to the Editor of *The Inquirer* for this opportunity to send Christmas greetings and good wishes for the New Year to all the ministers and members of our churches, particularly to the many old and new friends I have met during my Presidential visits up and down the country. (As 1958 comes in I shall remember with special pleasure those in "Bonnie Scotland" whom I met at Garth in the spring.)

Well, in the New Year, if only to prove that our festivities have not smothered the Child whose birthday we have honoured at Christmas, let us unite as never before in devotion to our Cause, in practical measures for the furtherance of peace, and in unwavering resolve to do our part for the coming of a fairer order of society; and may we do this as selflessly—how urgent is the need!—as selfishly as they who vaunt those unspiritual purposes whose ultimate aim is the domination of the world. Meanwhile, to the people themselves in all lands we would assuredly wish in the name of our free faith greetings of goodwill and thus with all these to "breathe the universal creed, clasping hands with distant ages in a brotherhood indeed".

J. P. CHALK.

From a photograph taken in the Todmorden Unitarian Church, Lancashire.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C. 1. They should not in general exceed three to four hundred words in length.

Sputnik And All That

SIR,—I was very interested in Mr. Woodall's article this week, also in the editorial. Mr. Woodall lives near enough to me for us both to be buried in the same grave when the missiles wing their flight over the earth, and it would be nice if in life we were not divided: particularly on this issue of peace. Let me make my position quite plain. Peace, for me, is the supreme issue now that the weapons of war can destroy the human race. In blunt terms, I appeal for peace at any price. If it means an end to crusade talk so much the better, for I agree with you, sir, that such talk is unhelpful. Crusaders usually employ words like honour, freedom, democracy, and liberty. These words body forth the fiery particles of the human spirit, and I do indeed believe that they represent the indefeasible heritage of the individual human being. But to attempt to blow upon them with the bellows of nationalism may well produce in these days a flame to consume the whole of mankind. Of course, any man may rightly give his own life for his own honour or other ideal (and martyrs—"pace" Enid Shears—still have their unique part to play in saving the rest of us). Nevertheless, no man or group of men has the moral right to exploit the nuclear possibilities of human extinction.

A resolve for peace at any price (I deliberately use the pejorative form of expression) constrains us to abandon our crusading or holier-than-thou attitude. Maybe we are a lot better than the Russians; maybe the Western Powers have steadily pursued peace; maybe we have morality and ethics on our side. All these propositions expressed or implied by Mr. Woodall should, then, find their justification in an absolute refusal to resort to war. Unfortunately our morality, ethics, etc., seems to give us no definite guidance, for Mr. Woodall goes on to say: "The answer is not necessarily the H-bomb". Not necessarily! Let me assure him that there are those (yes, even on our side of the Iron Curtain) who will not hesitate to convert the substance of that doubt to their own utterly selfish ends. It was reported in the *Manchester Guardian* only the other day that amongst our leaders are some who would not recognize an ethic if it leapt up and hit

(Continued on back page)

THE INQUIRER
YOUTH SUPPLEMENT
BY THE UNITARIAN YOUNG PEOPLE'S LEAGUE

CHRISTMAS AND THE WORLD SITUATION

By Ivan Knowlson
(National President of the League)

IT would be very easy on looking at the world this Christmas time to become despondent and to decide that things are not only too grim but also too vast for me to do anything about them. There is a very uneasy peace, marked by a complete lack of goodwill between East and West. Both are bent on winning a race that can only result in mutual destruction. Meanwhile, in this season of cheer and abundance, the teeming millions of the world's undeveloped countries go short even of basic foods.

I, and many of my friends, having reached that status in life which gives us the vote, and enables us to have a say for the first time in choosing the Government, have discussed our attitudes and thoughts on domestic and foreign politics. In the main we fell back on such well-worn clichés as: politics is a dirty game; each party is as bad as the other, there's nothing to choose between them; I shall not vote, what's the use; there's bound to be a war so why worry, let's enjoy ourselves while we can. I expect many of you who read this have had similar thoughts.

But I cannot accept them. They do not square with my brand of Unitarianism. I hold certain ideas about life and people and nations, and I believe that politics is what turns ideas into events. If present-day politics are not to my liking, then I must not sit back and ignore them, rather must I do my utmost to change them. I must raise my voice at meetings, write letters to my M.P. and the Press, talk to people. I must join a political party and support its candidates—perhaps stand myself, if not for Parliament, then for my local Council or my Union Branch Committee. However weak my voice, it must nevertheless be raised in support of what I believe.

My friends scoff. They say I am but a grain of sand on shore; that neither I nor any of us can do anything; that our fate is already determined. Greater minds have agreed with them. Napoleon said fate drew him to Russia. Sir Austen Chamberlain wrote that a relentless fate brought about the Great War. Professor Toynbee sees successive civilizations rising and falling like heartbeats. Man can do nothing to influence his fate: it is controlled by a mysterious law working to some mechanical rule.

But I believe with Emerson that "fate is unpenetrated causes". I believe that the future of nations is in the hands of the statesmen, prophets, poets, teachers, warriors and their followers: the citizen, soldier, workman, mother; those who vote and those who do not; those who will fight and those who are pacifist; the millions of ordinary men and women, producing things, buying them, using them, forming opinions, acting or not acting on them, with or without thinking. These are the moulders of the history of man.

The wise men and the shepherds—great and humble—brought their gifts. I must also bring mine. My greatest gift is the sense of personal responsibility. The world will not be safe until all citizens are infused with it. My ideas are my gifts. They are not new, but they are as precious as gold, frankincense and myrrh. I believe that the morals of a nation are collectively the morals of the people, and that waging war is, therefore, as wrong as murder. I believe in the rule of law; all countries, large or small, have equal rights and each has the right to manage its internal affairs in its own way. Nations cannot live harmoniously together unless they are able to trust each other.

So I believe we must, both individually and as a nation, do all we can to strengthen the United Nations Organization, help its deliberations, observe its conditions, abide by its decisions and support its agencies. Even those who see the U.N. General Assembly and the Security Council as a kind of chess board on which to manoeuvre the pawns of the political game—even they should do all in their power to support the U.N. agencies for health, food, education, trade, finance and justice. As for this nation, it must spend more on helping the backward countries to develop their resources and to train their people in modern agriculture, industrial techniques. Our atomic energy programme must be geared solely to "Atoms for Peace"; to the advancement of new technology.

So far I think most people would agree with what I have said. But I must go further. All these ideals, they are impractical unless all nations are at peace. The vicious circle of hate, fear and ignorance will have to be broken. Britain, I believe, is in a position to do it, but time is running short. I believe "God's riches are for all to win", and that all knowledge is the common birth-right of humanity. The British Government could say to the world: "We have no secrets. These are our discoveries and inventions, our formulae and our equations. Here are our power stations—this is how they work. We are no longer interested in the arms race".

This is the only way to take the first step towards mutual trust, peace and goodwill. What have we to lose? Already we are eclipsed in the race for armaments, and in the event of a war we should have to rely upon America, the delay of even an hour proving, perhaps, fatal. With the millions of pounds saved we could finance the U.N. agencies and the backward countries. We could develop new technologies and support scientific research. We could build hospitals, roads and schools; provide better education and bigger pensions; promote international school and student exchanges and foster friendly links and cultural relations.

I believe that this is the only way to lasting peace and prosperity. I will not be told that I can do nothing to bring it about. It is the individual who matters: Governments depend upon the people. I will make my voice heard. I follow the Star of Love which will lead to the day when in peace and liberty man can devote himself to the things that really matter—his relationship to life and the development of his personality.

I look forward to the day when I can bring into this world the supreme gift—a new life, a child born without fear for his future. Let the Christmas bells ring out their message of hope, and may it be that the heavenly Gloria will become, and remain, an earthly reality.

The South-East Wales District Women's League: The autumn meeting was held at Highland Place Church, Aberdare. The devotional service was conducted by the president, Mrs. S. Edwards, of Cefn Coed.

The guest speaker was Mr. Dennis Davies, Deputy Children's Officer for the Glamorgan County Council, who gave an interesting account of the arrangements for the upbringing and supervision of children in the care of the authority. Several questions were asked which Mr. Davies answered to the satisfaction of all. Mr. Davies was warmly thanked by Mrs. Tribe, of Swansea, and Mrs. Benjamin, of Cefn Coed. The business meeting followed, when reports were given of the rally at Southampton by Mrs. M. J. Davies, of Trecynon, and the Annual Meeting at Birmingham by Mrs. Roy John, of Cardiff. The roll-call showed that seven branches out of twelve were represented, with a total of fifty-four present. Tea, prepared by the Highland Place branch, brought a very happy meeting to a close.

Ilford: The Ilford congregation has been singularly unfortunate of late by the loss by the death of quite a cluster of its founder members. The two most recent being Mrs. W. A. Jeffery and Mr. Arthur Beecroft.

Mr. Beecroft was well to the fore in 1906 when the pioneers held preliminary meetings in a room over a shop in the Broadway and at Seven Kings. He was actually the last surviving of the male committee of twelve—a photograph of which hangs in the Church vestry, with the then District Minister of that area, the Rev. T. E. M. Edwards.

Mrs. W. A. Jeffery was the wife of one of that historic committee who passed away some while before. Mrs. Jeffery was a serene and saintly soul and felt keenly her inability to attend the services as in days past.

THE CALENDAR OF THE CHURCHES

SUNDAY, DECEMBER 22, 1957

ABERDARE, Highland Place, 11 and 6, Supply
ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Supply
ABERYSTWYTH, New Street, Meeting House, 11, Mr. D. C. [illegible]
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. ARTHUR W. VALLANCE Christmas Day, 11.
[illegible], Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL
[illegible], Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 11, Rev. S. [illegible]
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. MCLACHLAN, Christmas Day, 11
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Mr. C. S. DENCE
BILLINGSHURST, Free Church, High Street, 11, Rev. J. MARTIN HALL
[illegible], Unitarian Church, [illegible] Road, 6.30 (December 29) Rev. MAURICE [illegible]
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART Christmas Day, 11
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. [illegible]
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. [illegible]
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Supply
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. SHIRVELL PRICE Christmas Day, 11
BOLTON, Unity Church, Deane Road, 10.30, 2.30 and 6.30, Rev. ARTHUR J. LONG Christmas Day, 10.30
BRAMLEY (Leeds), Unitarian Chapel, [illegible] Lane, 6.30, Rev. HENRY HALL
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. LAWRENCE REDFERN
BRADFORD, [illegible] Avenue, 3.15, Supply
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. [illegible]
BRIDGWATER, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. W. H. CORNELL
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES
BRIGHTON, Christ Church Unitarian, New Road, 11 and 6.30, Rev. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BIRTLES
BRISTOL, Oakfield Road, 11, Rev. A. H. BIRTLES, 6.30, Mr. R. L. NICHOLSON, Christmas Day, 10
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. L. HALLWORTH
BURY, Bank Street, 11 and 6.30, Rev. F. M. [illegible], Christmas Day, 11
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 6.30, Rev. ROY [illegible]
CHATHAM, The Church of the Great Companions, Hammond Hill, 3, Rev. WILL HAYES
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Study Service, 3, Sunday School, 6.30, Rev. J. M. [illegible]
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Mr. A. PATTERSON, 6.30, Rev. L. A. [illegible]
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. ERNEST SHAW
CHOWBENT Chapel, Atherton, 10.45 and 6.30, Rev. KENNETH TWINN
[illegible], Free Christian Church, [illegible] Street, 6.30, Supply
[illegible], Unitarian Church, [illegible] Street, 11 and 6.30, Mrs. M. R. [illegible]
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. F. [illegible] (also 6.30 1st Sunday in the month)
DEAN ROW, 10.45, Rev. A. B. DOWNING, STYAL, 3, Rev. A. B. DOWNING
[illegible], Wilson Street Chapel, 11, Children's Chapel, 6.30, Rev. FRED COTTON Christmas Day, 11
DERBY, Friar Gate Unitarian Chapel, 6.30, Supply
DITCHLING, Old Meeting House, 10.45, Dr. JEREMY GORING, Christmas Day, 10.45
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. [illegible]
DOVER, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. PHILIP C. [illegible]
DUBLIN, Stephen's Green West, 11.30 and 7.30, Rev. E. SAVELL HICKS, Christmas Day, 11.30
DUDLEY, Old Meeting House, Wolverhampton Street, 11 (1st and 3rd Sundays) and 6.30, Rev. BRUCE FINDLOW
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. [illegible]
DUNDEE, Unitarian Church, 53 Constitution Road, 11, Rev. A. E. PEASTON
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. S. [illegible]
EXETER, George's Chapel, South Street, 6.30, Rev. L. J. [illegible]
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street, Unitarian Church, 11, Rev. JOHN [illegible]
GLOUCESTER, Barton Street, 3, Rev. J. M. [illegible]
GUILDFORD, Ward Street Church, 11.15, Rev. E. [illegible]
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. JOHN STORER, Christmas Day 10.45
HALIFAX, Northgate End, 3, Carol Service, Christmas Day, 11
HASTINGS, Free Christian Church, South Terrace, 11, and 6.30, Rev. DENNIS [illegible]
HINCKLEY, Great Meeting, [illegible] Lane, 11 and 6, Supply
HORSHAM, Worthing Road, 6.30, Rev. J. MARTIN HALL
HUDDERSFIELD, Fitzwilliam Street, 6.30, Rev. J. B. [illegible]
HULL, Park Street Church (Unitarian), 6.30, Rev. [illegible]
KENDAL, Market Place, Unitarian Chapel, 6.30, Mr. T. [illegible], Christmas Day, 10
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. [illegible] W. HILL
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. ALBERT [illegible]
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. B. L. GOLLAND, Christmas Day, 11.30
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. [illegible]
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. LEONARD [illegible]
LETCHWORTH, [illegible], Miss J. E. [illegible], [illegible] Road, 11, —
LEWES, Westgate Chapel, 11, Supply
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. [illegible]
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. [illegible]
LIVERPOOL, Bootle Free Church, 11, Rev. N. [illegible]
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. [illegible]
LIVERPOOL, Gateacre Chapel, 11, Rev. STANLEY E. BUTLER
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. N. [illegible]
LIVERPOOL, Hope Street, 6.30, Mr. A. H. [illegible]
LIVERPOOL, Ullet Road, 11, Rev. C. A. [illegible], 6.30, Mr. M. T. [illegible], Christmas Day, 11
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LONG
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Mr. G. W. [illegible]
LONDON, Brixton, Effra Road, 11, Rev. E. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11, Rev. [illegible]
LONDON, Forest Gate, Upton Lane, 6.30, Mr. G. J. [illegible]
LONDON, Golders Green, Hoop Lane, 11, Mr. G. J. [illegible], 6.30, Rev. K. C. [illegible], Christmas Day, 11
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. RALPH R. [illegible] (also 11, 1st Sunday in the month)
LONDON, Hampstead, Rosslyn Hill, 11, Rev. [illegible] P. [illegible], Christmas Day, 11
LONDON, Highgate Hill Unitarian Church, 11, Rev. K. C. [illegible], Christmas Day, 11
LONDON, Ilford, High Road, 11 and 6.30, Mr. T. E. [illegible]
LONDON, Islington, Upper Street, [illegible] Hall, 6.30, Rev. A. V. FOX
LONDON, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. A. V. FOX
LONDON, Lewisham, Unitarian Church, High Street, 11, Rev. [illegible]
LONDON, [illegible], [illegible] Road, [illegible], 6.30, Mr. R. H. [illegible]
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. R. W. SORENSEN
LONDON, Richmond Free Church, Ormond Road, 11, Rev. WALTER M. LONG
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. F. HANKINSON
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. ARTHUR PEACOCK (also 6.30, 1st Sunday in the month), Christmas Day, 11
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. JONES
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. JOHN KIELTY
LYTHAM ST. ANNES (Ansdell), Channing Road, 11, Rev. W. A. M. HELLARY
MACCLESFIELD, King Edward Street, 10.45, Rev. G. D. [illegible], 6.30, Student
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
MANCHESTER, Blackley Unitarian Church, Chapel Lane, 6.30 Supply
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. [illegible]
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE [illegible]
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. HILL [illegible]
MANCHESTER, Pendleton Unitarian, Cross Lane, 2.30 & 6.30, Carol Services, Christmas Day, 11
MANCHESTER, Platt Chapel, Rusholme, 6.30, Mr. WM. MCMILLAN
MANCHESTER, [illegible] Street Mission, 6.30, Rev. R. L. [illegible]
MANCHESTER, Stand Chapel, Whitefield (December 29) 10.45 and 6.30, Rev. SYDNEY H. [illegible], Christmas Day, 11
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. PHILIP M. BROWN
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. JOHN GILL
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. K. [illegible]
MARPLE, Unitarian Hall, 31 Stockport Road, 11 each Sunday
[illegible], Free Christian Church, 6.30, Rev. E. A. DAVIES
MIDDLETON, Old Road Chapel, 6, Rev. D. C. [illegible]
MORETONHAMPSTEAD, 3 and NEWTON ABBOT, 6.30, Rev. C. G. [illegible]
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Mr. [illegible]
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 2.30 & 6, Musical Services
NORTHAMPTON, Kettering Road Church, 11, Mr. COLIN WRIGHT
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. [illegible]
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM, Christmas Day, 10.45
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. [illegible]
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL
OXFORD, Manchester College Chapel, 11.30, Rev. H. L. SHORT
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. HALLWORTH
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. GORDON [illegible]
PLYMOUTH, Unitarian Church, [illegible] Road, 11 and 6.30, Rev. E. H. [illegible]
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. [illegible]
PORTSMOUTH, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Mr. J. E. [illegible]
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. A. W. M. HELLARY
RICKMANSWORTH, Herts, The Meeting House, 6.30, Carol Service
ROCHDALE, Blackwater Street, 10.30, 2.30 and 6, Rev. F. W. [illegible], Christmas Day, 11
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Supply
SALE, Ashfield Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Christmas Service
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. [illegible]
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. [illegible]
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. DAVIES
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Supply
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. WHITAKER
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Mr. DAVID L. [illegible]
SOUTHEND-ON-SEA, [illegible] Road, 6.30, Miss M. [illegible]
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. [illegible]
ST. HELENS, Corporation Street, 6.30, Rev. STANLEY E. BUTLER
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. WILLIAMS (also 11, 2nd Sunday in the month)
SUNDERLAND, Presbyterian Unitarian Chapel, 11, Rev. C. [illegible]
SWANSEA, Unitarian Church, High Street, 6.30, Rev. R. [illegible] (also 11, First Sunday in the month)
SWANSEA, [illegible] Free Christian Meeting House, 11, Rev. R. [illegible]
SWINTON, Swinton Hall Road, 2.30 & 6.30, Rev. P. B. GODFREY
TAUNTON, Mary St. Chapel, 11, Rev. W. H. CORNELL, Sunday School, Mondays, 6 p.m.
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. [illegible]
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. [illegible] L. [illegible]
TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. CHARLES [illegible]
TROWBRIDGE, Conigre Unitarian Church, 6, Rev. S. SPENCER
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. ERIC WILD
WATFORD, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
WALLASEY, Memorial Church, Manor Road, 11, Rev. L. A. [illegible], 6.30, Mr. A. PATTERSON
WALSALL, Unitarian Free Church, Stafford Street, 2.30, Sunday School, 11, Rev. H. [illegible]
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Mr. B. [illegible]
WEST KIRBY, [illegible] Gardens, 11, Rev. MAURICE [illegible] (also 6.30, first Sunday in the month), Christmas Day, 11
WHITBY, Flowergate, 2.30, Mr. E. E. [illegible]
WILMSLOW: See Dean Row and Styal
YORK, St. Saviourgate Chapel, 6.30, Carol Service
THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. [illegible]
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. JAMES
PERTH, Western Australia, Unitarian Free Christian Fellowship, Sec. R. H. [illegible], 132 Duke Street, Scarborough, West Australia
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15 Rev. D. W. [illegible], Manse Telephone [illegible]
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 [illegible] Alley, Melbourne, C.1. Minister: Rev. W. [illegible]. Meetings as advertised.
[illegible] COMMUNITY CHURCH, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. [illegible]

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. ANGUS CAMERON
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. JENKINS
VANCOUVER, B.C., Unitarian Church of Vancouver, [illegible] Tenth Avenue West 11, Rev. A. P. [illegible]

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. [illegible]
WELLINGTON, Services suspended — Enquiries — Mrs. [illegible], Tel. [illegible]

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School; 7, Service, Rev. [illegible] C. [illegible]

THE LINDSEY PRESS

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"The Inquirer"

The Directors regret to announce that as from, and including the issue of January 4, the price of "The Inquirer" will be raised from 3d. to 3½d. The increase, which has been under review for some time, is caused by rising costs.

This is only the second increase in the price of the paper for 40 years.

The annual postal subscription will be £1 3s. 10d.; half-yearly, 12s.

Postal subscribers are asked to note the increased subscription.

Christmas Greetings

"Happy Memories and best wishes" to all friends for Christmas and the New Year. From F. M. Nicholson, Hove.

Death

Goulty—On December 11, 1957, at Mortimer Common, Berks, in his 90th year, William Howard Goulty, formerly of Manchester, and for many years treasurer of Hale Barns Unitarian Chapel.

Correspondence—*Continued*

them. We really must come to a settled conclusion on this issue as a Christian community without delay. I especially appeal to anti-communists to recognise that even communists are human beings, and that we should deal with them in a spirit of Christian charity and humility. That was the point of my previous letter. The point of my present letter is that we must renounce war between nations, whether in self-defence or not, whether to overthrow a tyranny or no. This attitude will incidentally enable us to welcome the sputnik as a scientific achievement and, more important, it will gradually rid us of all our fears.—Yours,

Newcastle, Staffs. *D. S. Mallen.*

The Clerical Collar

SIR,—I would like to express my thanks to John Rowland for his admirable and forthright letter on the clerical collar. In the days of my youth—a long time ago now—the clerical collar was considered to be rather "high church". Today it is to be seen in all the denominations, and seems to emphasise the "great divide" between priest and people, minister and congregation. Moreover, it also seems to accompany an insistence on the so-called "fact" (?) that the sacrament of Holy Communion was instituted by Jesus himself and is more or less obligatory upon all Christians—and to be "administered" by "ministers".

Only in the Unitarian Fellowships and in the Society of Friends is to be found that freedom of atmosphere where (to quote John Rowland) "all are equal in the sight of God". I find both inspiration and spiritual enlargement from joining in the worship of both these Christian groups. For me, the clerical collar seems to be completely bound up with what Professor Radhakrishnan describes as "the disease of orthodoxy".—Yours,

Worthing. *Malcolm Rutt.*

Junior Hibbert Lectures

SIR,—At this monthly Conference of Ministers in the Manchester area, meeting on December 9, surprise was expressed that a clergyman (the Rev. G. Tiarks, vicar of Lyme Regis) with orthodox rather than liberal views should be chosen by the Hibbert Trustees to give the second of the Junior Hibbert Lectures recently held. The ministers asked us to write to you to make known their concern at this apparently novel and certainly bewildering re-interpretation of the Hibbert Trust. Since this is distinctly a matter of public concern to Unitarians and liberal Christians, the Trustees would be performing a service to our liberal body by explaining their reasons for this somewhat unexpected choice of lecturers. We know that the Trustees have uncontrolled discretion in the use they make of Hibbert funds within the terms of the Trust, but it is after all the Unitarian body which is most closely concerned in the decisions which the Trustees make from time to time.

We were asked to send a similar note to the Secretary of the Hibbert Trust, and have done so.—Yours,

P. B. Godfrey.
Secretary, Monthly Conference of Ministers.
A. B. Downing.
Chairman of the Meeting on December 9.

If Jesus Had Recanted

SIR,—In "Concerning Martyrdom", Enid Shears quotes Jesus, "If anyone should command ye to go with him a mile, go with him twain", as implying that people should be yes-men. To me it has always seemed an injunction of the spirit, an urge to greater generosity.

Strangely, although she mentions the Cross, she does not seem to appreciate that Jesus gave his life for just that reason—that he would not be a yes-man and deny all those things in which he believed.

That too, surely, is what all martyrs—religious and so-called non-religious—have done through the ages. They evidently have such supreme faith in what they believe that it gives them the courage to endure agonising physical pain which we lesser mortals could not endure, and therefore we offer excuses for our backslidings.

If Jesus had recanted, would anyone have believed his message?—Yours,

Wallington. *Mary Barfield.*

"The New Hymnal"

SIR,—Park Street Church has about six dozen copies of "The New Hymnal" (most of them in reasonable condition) which are no longer in use.

Would anyone to whom they might be useful care to write to me?—Yours,

Hull. *J. J. Kipling.*

"The Unitarian"

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